The
MISSIONARY HERALD
Newsletter

UNITED CHURCH BOARD FOR WORLD MINISTRIES
475 Riverside Drive, New York, N. Y. 10027

Vol. VIII. No. 5 April, 1967

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

Conversion

A Marxist in Prague has said, "I take seriously only those Christians who try to convert me." A statement such as this raises some fundamental questions for those of us involved in the work of the United Church Board for World Ministries. It reveals something of the changing nature of the assumptions on which most Americans have viewed the world. When a Marxist is willing to take seriously a Christian -- even to the extent of the possibility of conversion -- it seems to me that we can no longer operate on a simple anti-communism, a policy of containment, of "iron" and "bamboo" curtains or even of co-existence. We are entering a period of dialogue, of openness, of what one might call"pro-existance," of living with and for our fellowmen regardless of the economic or political labels we attach to them.

Another question it raises for us is whether or not we are being taken seriously. This is not the same as asking whether we take ourselves seriously. This we usually do, but does the world in which we minister take us seriously?

One does not have to read much that is now being written, both by people inside and outside the church, to get the impression that the church is increasingly ineffective and irrelevant in the modern world.

Whether this is true or not is not being discussed here. One response to this widely held impression is the discussion on renewed structures adapted to mission in a new type of world and the whole emphasis on letting the world set the agenda and involving the church in the social, political and economic problems of today's and tomorrow's world.

This might be described as meeting the Marxist on his ground. Thus it is exciting to find the Marxist raising the question of relevance in terms of conversion -- traditionally a word that is at the heart of Christian mission. What do we mean by the word "conversion"? Are we concerned about it? Do we believe it possible and desirable? There are fundamental problems about what has historically been the "raisons d'etre" of the missionary enterprise.

It is not surprising, therefore, that the Division of World Mission and Evangelism, of the World Council of Churches has recently prepared a study document on the Biblical concept of conversion entitled: "Conversion to God and Service to Man." This is presently being discussed by a variety

of groups around the world and will provide the framework for the work of the section on the Church in Mission at the Fourth Assembly of the WCC to be held in Uppsala, Sweden, in July 1968. Thus it was the Policy Committee of the UCBWM at its last meeting spent considerable time in the discussion of "conversion."

There is not space here to even outline the content of this DWME document on conversion. It is a Biblical study and the main part deals with the meaning of conversion in the Old Testament and in the different strands of New Testament thought. Then in a few short paragraphs it deals with Conversion and Social Transformations, Conversion and Mission, and Conversion Baptism, and the Church. To this reader the document came as a liberating breath of fresh air removing from conversion the overtones of an individualistic pietist emotional experience (These are non-Biblical) which have encompassed it in recent years. Perhaps the best brief summary of the thrust of the document is formed in the preparatory brochure for the Uppsala Assembly of the WCC.

"Conversion is a turning round in order to participate by faith in a new reality which is the true future of the whole creation. It is not, in the first place, either saving one's own soul or joining a society. It is both these things secondarily, however, because every soul is precious to God, and the fellowship of the Church is the sign of His purposes for mankind. Fundamentally conversion means commitment, in penitence and faith, to what God Himself is doing in human history."

The discussion in the Policy Committee without any attempt to come to conclusions did highlight a number of matters. One was that while the document broke new 20th century ground in concepts, it did so in traditional language and vocabulary. Thus it gives the appearance of a middle-aged document. Even the word "conversion" is suspect. No alternatives were suggested but one wonders if the present day equivalent might not be "Get with it, baby" or "Keep the faith, baby".

Another key issue in the discussion was the nature and extent of the visible identification of conversion. In the Old Testament this meant identification with the people of Israel, God's covenanted race. For the Christian there is "being in Christ" and the Kingdom of God. But what are the outward signs of this? In an earlier era this was thought of in terms of joining the church, a decision that is confirmed in baptism or confirmation. Now that we understand that God works in a whole variety of channels other than the church the question is legitimately varied as to whether the purpose of mission is to build the church. Should we expect people to be baptized? Can one be "in Christ" without joining the church? How do we identify a Christian? Do we expect all people to become Christians? These were unsolved questions in our discussion, unsolved because different persons had different emphasis in the spectrum of positions within the Christian Community on this topic. One absent member of the Policy Committee wrote, "I am convinced that the Bible does include the necessity of identifying oneself with a cause, particularly Jesus Christ. To me this means that in our mission program we cannot be content only with good works but that somehow or other an attempt should be made to have those who believe in Christ actually come to the point of

identifying themselves with Him. Note that I am not saying that they must identify themselves with the Church or to any particular branch of the Church (as much as I feel that it would be difficult to dissembody our Christian convictions). I am convinced that even where the Bible, in the Old Testament referred the term "conversion" to God Himself, in the New Testament it is through Christ that this God has become known. And, therefore, I believe in a kind of definiteness in our relationship to the historical and eternal Christ."

A discussion has been started -- one that must go on. Let us hear from you as to how this whole question of conversion, so central to all that we are doing, looks to you where you live and work.

Robbins Strong

The Missionary Herald - NEWSLETTER
Published by the Department of Interpretation for communication of news within the family of the UCBWM. All correspondence should be addressed to Mrs. Ethel Case, Department of Interpretation, United Church Board for World Ministries, 475 Riverside Drive, New York, N. Y. 10027.

A S I A

US Aid to India Crucial for Nation's Stability

The Rev. Telfer Mook, secretary for Southern Asia, on his return from a six-weeks tour, reported that if India cannot solve the "desperate human needs" of its people immediately the people may turn away from democratic processes.

U.S. aid to India is crucial to give the government time to work out its food shortage--"the worst of the century." "If democracy should fall in India, additional U.S. budgetary requirements for military preparedness would far outstrip any requests that have ever been made by the government for foreign aid for India," he predicted.

Mr. Mook emphasized the "spiritual kinship" between India and the United States, pointing out that the Indian constitution contains the same guarantees of freedom cherished by Americans. In the recent general election, he said, Indians had an honest voluntary choice of candidates and parties.

The churches can best help alleviate the food shortage through contributions for engineers and equipment. He told of one American engineer who in eight weeks designed enough water development projects to keep Indian crews busy for a year.

The Indian government is using up-to-date communication techniques in its birth control program, but "lingering cultural patterns" remain obstacles to complete success. Many Indians believe that a large number of children are a financial asset in the parents' old age. Some birth control methods are too expensive and complex for rural people.

On his visit to India, Mr. Mook inspected work being carried out jointly by the UCBWM and the Christian Churches (Disciples). On March 1, 1967, he added to his portfolio responsibility as executive secretary of the department of India and Nepal for the Division of World Mission of the United Christian Missionary Society.

Interboard Partners in Mission

Few people are aware just how far the churches have come in coordination for mission. Take Hong Kong - here the Church of Christ in China provides a prime example of joint action for mission. Eight mission Boards, which in an earlier day would each have had its own program, today cooperate their planning and work with and through the Church of Christ in China in Hong Kong, contributing personnel, money and wisdom. This unity was brought into sharp focus recently during the visit of the Mission Board Secretaries of the North American churches who make up the Hong Kong Interboard Committee, along with their New Zealand Presbyterian counterpart.

Personnel, finance, a new college, a new hospital, orientation of missionaries, a ministers' pension fund, new forms of outreach into an urban and industrial society were subjects which came under review. The Rev. Paul R. Gregory is the United Church of Christ member of the Committee and attended the meeting.

Tokyo Catholics and Protestants Hold First Joint Worship Service

"In order to have real dialogue with our fellow Christians, we must have unlimited trust, open minds and open hearts," said Roman Catholic Bishop Nagae at the Ecumenical Worship Service held in Tokyo on Wednesday, January 18, 1967, during the Week of Prayer for Christian Unity.

Two hundred persons attended the service at St. Alban's Episcopal Church, the first such service to be sponsored jointly by the National Christian Council of Japan and the Japan Catholic Church.

Dr. Chuzo Yamada, General Secretary for the NCCJ, conducted the service. Bishop Nagae of Urawa Diocese of the Japan Catholic Church, recalled events of the past Second Vatican Council meeting which created the climate for joint meetings with Protestants.

"I am convinced," said Bishop Nagae in his message to the ecumenical gathering, "that what has divided us in the past is much less than what is bringing us together today." He went on to acknowledge that "the dividedness of our witness in Christ has certainly been a stumbling block to many and definitely against the Holy Will."

NCCJ Chairman, Dr. Chitose Kishi, called on Christians to take the risk of faith, as Abraham did, to go forth into new ventures. He cited this first joint worship service between Protestants and Roman Catholics in the Tokyo area as such a venture, leading we know not where.

South East Asian Doctors and Nurses Will Study Medical Mission Today

Christian medical personnel from many Asian countries will attend the South East Asian Medical Consultation to be held in Japan, April 27-May 1. The Japan Christian Medical Association is host organization for the conference, which is sponsored by the East Asia Christian Council, with cooperation of the National Christian Council of Japan.

Under the theme, "Christian Presence through Medical Work in Asia Today," the delegates and invited guests will review present medical programs sponsored by churches, mission boards and Christian medical associations and attempt to develop a strategy for "medical mission" today.

New Book Illustrating Scriptures in Japanese Art Receives Wide Attention

The first significant collection of contemporary Japanese Christian art, published in the book, Creation and Redemption through Japanese Art, Masao Takenaka, editor, is receiving widespread attention and praise in Japanese secular and church circles.

The 224-page book, containing 100 plates, eight of which are in color, was published by the Sogensha Publishing Co., Osaka, Japan, in late December 1966. It has been reviewed in leading national newspapers, and Dr. Takenaka and the Rev. Kazuyoshi Kimura, a pastor and oil painter whose work is included in the book, recently discussed the book's contents on television.

The Theme "Creation and Redemption," is set forth in selected Scripture passages and interpretation that are illustrated by the works of forty Japanese artists, including both Christians and non-Christians, Catholics and Protestants. Seven of the artists are women.

Heifer Project Sends More Cattle to India

Even as some U.S. farmers were dumping truckloads of milk into ditches, 100 head of purebred Jersey and Brown Swiss heifers and bulls were being prepared for flights from Kennedy International Airport to India. Palm Sunday saw the shipments begin of these gifts from churches, civic organizations and individuals throughout the New England area. While India has the largest number of cows per capita, it was pointed out that two-thirds of them give less than a quart of milk a day while U.S. bred cows average 20 quarts a day. The need for milk, particularly in India's drought and famine areas, is critical.

Heifer Project Inc. spokesmen have expressed the hope that as local farmers in India see the advantages of the better stock they may be willing to give up their unproductive cattle.

Accompanying the animals as "cowboys" and good-will ambassadors were George Jones, of the Massachusetts Society for the Prevention of Cruelty to Animals, and the Rev. Arthur Bowler, Minister of First Congregational Church in Randolph, Mass.

The Indian Ministry of Food and Agriculture has been impressed with the results since 1960 of cross-breeding and artificial insemination, a service also provided by HPI, and requested an additional 500 Jerseys. The planeload which left on March 19 was the fourth of this shipment.

Eighty Years of Christian Kindergarten Marked in Anniversary Celebration

The Japan Christian Kindergarten Union convened a conference on Asian Child Education at Tokyo's Toyo Eiwa Girls' School.

In a high-point of the four-day meeting, 35 delegates from 14 nations joined Japanese kindergarten supervisors and teachers in marking the 80th anniversary of the opening of Japan's first Christian Kindergarten by American missionaries at Kanazawa in 1886.

The conference was co-sponsored by the Church Education Department of the Japan NCC and the World Council of Churches division of Christian Education.

India - No duty on Food and Clothing Parcels

In a letter from Miss Oline Nicholson supervisor and manager of industries and crafts at Lucy Perry Noble Institute, Madura, India, she writes, "No duty is being charged for food and clothing parcels, now." She adds, "But can't you change the styles in America. The mini skirts and shifts make blouses only. It takes too many to make the gathered skirts worn by our girls."

Japan Churches Act on Council Structure

Delegates to the National Christian Council of Japan annual assembly on March 16-17 favorably considered suggestions to change its name and membership structure to that of a national council of churches.

The suggestions were derived from a Consultation on Mission in Unity which preceded the annual meeting in Tokyo. The consultation drew more than 20 delegates including representatives from the U.S., Germany, Australia and the United Kingdom. The meetings resulted in a recommendation that the NCCJ change its name and structure.

Traditionally a national council of churches allows only denominations to be voting members and invites Bible societies, individual churches and Christian welfare agencies to become affiliate members.

Following consideration of the changes, the annual meeting representatives referred the suggestions to the NCCJ Church affairs committee, pending possible appointment of a special committee to implement the changes.

Delegates elected the Rev. Isamu Omura chairman of the council. Dr. Omura is former Moderator of the United Church of Christ (Kyodan) and Vice Chairman of East Asia Christian Council, which represents churches and councils in 15 nations.

Assembly discussions also focused on expanding work in evangelism in urban-industrial areas, apartment houses, mass communications media, the university communities, minority groups and to overseas Japanese citizens.

Work on South East Asia Radio "Voice" Progresses

The East Asia Christian Council installation of a new transmitter in Manila, Philippines, for the South East Asia Radio Voice (SEARV) represents another step in plans to reach the people of Asia through mass communication. SEARV, an independent radio station which will be related to the Broadcasting and Audio-Visual Aids Committee of the East Asia Christian Council, will be used to broadcast the Gospel message to peoples of Asia and to make short-wave facilities available to National Christian Councils of Asia and related agencies. Six nations now have SEARV-related studios, although the center for transmitting will be in Manila.

Osaka Group Seeks How to be Human in Industrializing Society

A group of Osaka Christians, increasingly concerned with how one can live and act as human being in a rapidly industrializing society, has formed the Christian Laborers' Council. At the organizational meeting held at Tenma Church of the United Church of Christ in Japan, on Sunday, January 15, Dr. Masao Takenaka spoke on the "The Duty of Christians in the Industrializing Society."

LATIN AMERICA

A Letter from the Streichs in Ecuador

It has been a year since we moved to Cotopaxi Province, and we have had opportunities to become acquainted with many new friends -- landlords, Indians, school teachers, priests, merchants and political leaders. But our life here finds its greatest satisfaction in attempts to relate ourselves to Indian groups in the Tigua area on the continental divide 30 miles west. To determine what the Christian faith must say to groups just beginning the long road of integration into modern life is a stimulating and soul-searching process.

Most of the problems are associated with the feudalistic regime of the past. One day a group of Indians surrounded us as we were leaving a hacienda and asked, "Is it true that the Land Reform group is communist? Our patron (landlord) says we should have nothing to do with it." Undoubtedly extremist elements are trying to capture the land reform program and there have been abuses, but on the whole an important job is being done. Later in the day we found that at this same hacienda there had been a knifing during a brawl between those Indians who wanted to demand their back pay and others who wanted to remain submissive. The landlord has not paid some of his Indians for two years! Reasons for explosions?

Last week we visited an all-Indian market in the same area. Paul was almost swamped by the wave of a new interest in buying Testaments. As we were about to leave, a drunken Indian cacique (local chief) stormed up to the crowd and shouted, "We shall not give any more money to the patrones! We have been their slaves for 460 years!" It was a dramatic moment and we could feel their hurt and anger as he continued. Little by little he calmed down and began to talk to us as friends and, in Quechua (the Inca Language) he declared, "For years they have used the lash and club on us. They have kicked us; they have refused to pay us! We have suffered like sheep. We only want justice!" The crowd of people around him muttered assent. "We can't wait any longer. We shall soon die!"

These centuries-old social issues are ingrained in every phase of Andean life. The church fiestas, celebrating any one of the thousands of saints or relics, inevitably involves heavy drinking, rental of costly costumes, and family feuds. The church and the liquor dealers get richer and the Indians poorer. Some of the younger, socially-minded priests are trying to reduce the number of fiestas, but the change will not come soon.

Paul and Betty Streich

UNITED STATES

Report of Mr. Anthony's Field Trip

The Rev. B. Kenneth Anthony, associate general secretary for the Service Division returned in January from a four months' sabbatical tour in the Far East. He reports he visited eight East Asian countries between September and December 1966. As chairman-elect of the Asia Department of the National Council of Churches' Division of Overseas Ministries, he had called on leaders of church councils and visited UCBWM work. He traveled with the Church World Service secretaries, the Rev. Boyd Lowry in Hong Kong, Taiwan, Ryukyus, Korea, and Indonesia and with the Rev. Frank Hutchison in Vietnam. He recounted a general impression, that despite very difficult problems and tensions, minimal personnel and inadequate support the service program has produced some very significant accomplishments.

Mr. Anthony makes six observations:
1) The primary emphasis in inter-church aid is shifting from relief to creative social work and community development. For example, Church World Service in Taiwan instead of helping to feed 1,600,000 now aids perhaps 5% of that number through institutions, case work and self-help programs; but this may be more important.
2) Christian service work is being naturalized in the countries where it is contributed. This may lay a greater burden on church councils as in Korea and Indonesia, than they are yet equipped to handle, but the shift toward indigenous responsibility is clear.
3) The context of "joint action" in which we work used to refer to a common program of North American churches in Church World Service; now it means the cooperation of churches of the world. Meanwhile, new instances of denominational service work may indicate a retrograde development.
4) The fielding of key personnel of competence and Christian spirit may be more important than the contribution of substance and program.
5) The potential we might call the "multiplier factor" is receiving more attention in the selection of projects. Their validity is seen to include what development of other projects these may stimulate.
6) Again and again, it is in key spots in Asian society that such service projects are being operated, the most notable instance being the fielding through Vietnam Christian Service of 64 doctors, teachers, community development experts, agriculturalists, etc. to serve war victims and refugees.

Research in UCBWM Library

Among the many people who are using the Board's historical collection of books and pamphlets in the UCBWM Boston library are Miss Nina Hartin and Miss Lillian Mansfield of Hartford, Connecticut. They are starting research for a history which they are writing of Pierce College in Athens, Greece. After a trip to Pierce College this spring, they plan to extend their research to the Board's archives in Houghton Library at Harvard University.

Death of Dr. Leslie E. Cooke

The Rev. Dr. Leslie E. Cooke, 58, associate general secretary of the World Council of Churches, died February 22, 1967 at Neurological Institute of the Columbia Presbyterian Medical Center here, of complications following surgery for a brain tumor last fall.

A British subject, Dr. Cooke directed the World Council's largest operation, the Division of Inter-Church Aid, Refugee and World Service, from its headquarters in Geneva, Switzerland. He was stricken in New York during his annual fall meeting here to discuss the assistance of U.S. churches to relief work around the world.

Under Dr. Cooke's direction, the Division of Inter-Church Aid, Refugee and World Service grew from a post-war relief and rehabilitation operation with a budget of several hundred-thousand dollars, to a worldwide service agency committed to the growing area of development, as well as aid projects. The Division now administers a $12 million program in 80 countries. Since World War II, the Division has resettled over 300,000 refugees.

Heifer Project, Inc. Has Record Year

A record year of service was reported by Heifer Project, Inc., in 1966. Through contributions in funds and in livestock from 21 religious groups, foundations, farm and service organizations, and individuals, its operations were valued at $1,000,569, a 13 per cent increase over 1965.

Some 50 per cent of the shipments went to Latin America, 21 per cent to Asia, 14 per cent to Mississippi, 6 per cent to the Middle East and 9 per cent to Africa, said the report.

Included were 122 bulls, 350 heifers, 492 goats, 81 sheep, 216 pigs, 213 rabbits, 104 packages of bees, 88,589 chickens, 2,554 turkeys and $25,626 to purchase livestock overseas.

NEAR EAST

Baby Clinic at Gaziantep Hospital

For the last three years this clinic has been held in the hospital grounds with the co-operation of the Ladies Social Service Group. The aim is to help malnourished babies by the distribution of milk powder and also to teach the mothers how to use foods that are available locally as a supplement to the milk and thus gradually start baby eating food. Most mothers don't know what to give between breast milk and grown-up foods. They need to know how to cook cereal, apple sauce, vegetables, egg yolks, prepare tomato or orange juice.

Drop in on a Tuesday afternoon and meet the crowd. And it is a crowd, too! The hospital waiting room is filled with a milling mob of mothers with babies in arms and toddlers nearby. We have to limit our efforts to help, so each week there is the terrible process of choosing which of the babies present for the first time can be taken, as well as look after our already registered patients. A baby that is thin, haggard, pale, fretfully wailing will be easy to spot. Each mother tells a tale of woe. We have to judge from the looks of the baby rather than the mother's story. The "old patients" are given numbered cards to see who is to be first. The worst looking of the "new patients" have been chosen. Now only those who were not chosen are left, but the mothers are persistent and often wait another three hours hoping that we will relent and take them on at a later hour.

There are three groups of babies that seem to need special care -- twins, tiny babies and malnourished older babies. Twins seem to be especially numerous in this area or else we saw more since the word went out that we would take twins rather than single babies. Tiny babies we count less than 3 kilos as that is a convenient dividing line. Then the babies over a year old who could not sit up, had distended bellies, no teeth yet -- this meant a definite lack of nutrition so we gave them priority -- special protein supplement as well as telling the mother what foods were needed.

The place of biggest activity in the clinic is the Feeding Table. Here a member of the Ladies Group is sitting surrounded by mothers and babies. Each baby has been weighed and looked over by the nurse. The old mothers know what to do and start spooning food into their babies' mouths. The mother who comes for the first time is shown how to put a tiny spoon half-full of cereal into the baby's mouth. Often the mother starts out by saying, "My baby won't eat a thing! I have tried to feed him, but he spits it out." She has to be shown that the baby can eat if properly fed. She also has to learn how to burp him so that he will not bring up the air bubbles later and she thinks he is vomiting. The real job is to convince the mother that her child needs the right foods and she MUST take the time and trouble to prepare them.

Besides helping the particular babies that we can register for the year, this is also a wonderful place to teach our student nurse-aides child nutrition. They each have a turn at baby clinic, see what an undernourished baby looks and sounds like, also see the ones who gain and improve with the diet recommended. They also learn to care for and love the babies who are admitted to the hospital. They are the real ones who learn child care and feeding.. Often the mother comes just for the milk powder and doesn't pay much attention to our instructions.

Besides the food and teaching we try to show the Love of God in our care for the babies.

Isabel Hemingway, R.N.
Azariah Smith Memorial Hosp.,
Gaziantep, Turkey

AFRICA

Church Union to be Consumated — Representatives from the Congregational Union of South Africa, the London Missionary Society, and the Bantu Congregational Church in South Africa, have been discussing a plan for a United Congregational Church of Southern Africa for a half a dozen years. In October 1967 the formal consummation of this new United Church will take place.

It is expected that Dr. John A. Reuling will be present in South Africa at the formal inauguration of the United Congregational Church of Southern Africa. Representatives of the Congregational Church of Southern Africa. Representatives of the Congregational Church of England and Wales, from the London Missionary Society and many fraternal visitors from sister communions will be present for the occasion.

These three streams of the congregational tradition have been at work in South Africa for as long as 150 years. In October 1967 they will merge into a United Church with a single program and witness.

"A Thousand Tongues to Praise my God" — In a recent letter Dr. Aldyth Lasbrey, a resident physician in charge of the Obstetrics Unit of the McCord Zulu Hospital in Durban, South Africa, sent the following tiny story: "A Caesarian section was being performed under spinal anesthesia. The mother was awake and waiting. Her little girls had died in infancy. Her previous two children were boys. This was to be her last baby. A bonny brown baby peeped out and yelled and she was told 'It is a girl and she is well.' A wonderful smile transformed Busisiwe's face, and presently as she gazed at her daughter, she said... 'Truly I need more than a thousand tongues to praise my God!'..."

A Special Note to our Overseas Personnel

With this issue of the Newsletter going to overseas personnel is a statement on Justice and International Development (already adopted by the Council for Christian Social Action) to be submitted to the Sixth General Synod by both the United Church Board for World Ministries and the Christian Council for Social Action, for adoption as a pronouncement of General Synod. Your reactions to the statement --- suggestions or criticisms -- will be welcomed.

Robbins Strong.

C H R O N I C L E

ARRIVALS FROM THE FIELD

GHANA

The Rev. and Mrs. Alfred C. Krass of Yendi, engaged in district and village evangelism in the Yendi-Chereponi area, for furlough in April with their two sons.

JAPAN

Mr. William S. Cundiff of the music faculty of Miyagi College, Sendai, for furlough in March.

Miss Elizabeth M. Lester of Nishinomiya, in late March, on the completion of a short term as a teacher of English in the high school department of Kobe College.

Miss Mabel H. Reiff of Matsuyama, in April, on the completion of a short term as a teacher of conversational English at the Shinonome Girls' School and the Jonan High School for Boys. Miss Reiff's earlier service under the Board was in North China 1946-1951.

MICRONESIA

The Rev. and Mrs. Donald S. Daughtry of Majuro, Marshall Islands, in April, on the completion of a short term in advisory services to the Marshallese churches and in a ministry to youth. Since their marriage in 1965, Kathleen Daughtry has been co-editor/publisher with him of The Marshall Islands Journal, a weekly newspaper.

RHODESIA

The Rev. and Mrs. E. Neill Richards of Epworth Theological College, Salisbury, and their two sons, on April 23, after having been declared prohibited immigrants in Rhodesia.

Mrs. Blanca S. Van Buskirk, R.N., of Chikore, in April, on the completion of two and one-half years in nursing services, first at Mt. Silinda, and more recently at the Sister Buck Memorial Hospital in Chikore.

SOUTH AFRICA

The Rev. John T. Parsons of Durban, one of a team in the Christian Education program of the Bantu Congregational Church in South Africa, for furlough in late March, joining Mrs. Parsons and their two children who arrived last December.

TANZANIA

The Rev. and Mrs. Edward A. Hawley of the Board's Service Division in Dar-es-Salaam, in the refugee and relief work program under the direction of the Christian Council of Tanzania, in April, for a six-month furlough with their three children.

TURKEY

Dr. (Ph.D.) Richard E. Maynard of Istanbul, educational advisor to the Board schools in Turkey, and Mrs. Maynard, of the staff of the American Academy for Girls in Uskudar, in late February, for a six-month furlough.

DEPARTURES FOR THE FIELD

CEYLON

Mr. and Mrs. Coenraad B. Bavinck and their three children, in April, returning from furlough in the Netherlands to Jaffna College in Vaddukoddai. In addition to his teaching and chaplaincy at Jaffna, Mr. Bavinck will serve as Secretary for Youth Work in the Jaffna area on a part-time basis.

DEPARTURES FOR THE FIELD (cont'd)

INDIA

Mr. and Mrs. G. Ross Thomas, missionaries-at-large in India and Ceylon, returning from furlough in March. As the Board representative in Bombay, Mr. Thomas is the liaison between the field and the Southern Asia Office of the UCBWM, and was of great assistance in that office during furlough.

TURKEY

Mrs. Wanda R. Brunkow of Oak Park, Illinois, in April, for a year's contributed service in the mission library in Istanbul.

NEW APPOINTEES

GHANA

Miss Susan L. Angstadt, R.N., of Kutztown, Pennsylvania, in April, for a year's nursing services at one of the Evangelical Presbyterian Church Hospitals in Ghana.

JAPAN

Mrs. Leone B. Kell of Manhattan, Kansas professor-emeritus of Kansas State University, in April, for short-term service as a teacher of home economics at Kobe College, Nishinomiya.

BIRTHS

To Mr. and Mrs. Paul R. Walther of Tacloban, Leyte, Philippines, a son, Andrew Paul, on September 6, 1966 in Quezon City.

To the Rev. and Mrs. Robert L. Bergfalk of the South Africa Mission, a daughter, Sarah Ruth, on March 27, 1967 in Johannesburg.

To the Rev. Dr. and Mrs. C. William Mensendiek of North Japan College, Sendai, Japan, a daughter, Kathryn, on April 5, 1967.

MARRIAGES

Miss Alice R. Towle of Cincinnati, Ohio, daughter of the Rev. and Mrs. Gifford H. Towle of Vadala, India, and a teacher by profession, and Mr. Thomas Jesse, on March 25, 1967. They are making their home in Cincinnati.

Miss Kyoko Akiyama of Kyoto, Japan, and Mr. Robert H. Grant, professor of American literature at Doshisha University in Kyoto, on April 3, 1967, in the Chapel of Doshisha Theological School, with the Rev. Izuka Tanaka of the United Church of Christ in Japan officiating.

DEATHS

Miss Rebecca M. Messimer
Central China 1910-1927, 17 years
Died: February 4, 1967, Sunbury, Pennsylvania Aged 88

Principal and teacher at the Girls' School in Shenchow, Hunan province, better known as the Chenteh School for Girls in Yuanling. This school was organized in 1906 in an area where girls' education was not regarded as important. In spite of prejudices to be overcome, and many interruptions in its work due to revolutionary times, the school prospered during her administration. Conditions prevented her return to China, but she recorded in her Bible that the one word she wished to have associated with her name was the word "mission."

DEATHS (cont'd)

Mrs. Herman H. Cook (Emma Fledderjohn)
Japan 1902-1916, 14 years
Died: February 14, 1967, Champaign-Urbana, Illinois Aged 87

Assigned to North Japan College in Sendai for their first term, the late Rev. Herman H. Cook taught English and German. The balance of their service was devoted to evangelism in Yamagata and Akita-Ken areas in northern Japan where he reached many thousands during extensive travels on foot and by motorcycle. Emma Cook worked with women's groups, and held Bible study and cooking classes. Widowed in 1916, she remained in the States to bring up and to educate their six daughters. Two of them, Henrietta Cook (now Mrs. Wilcox) and Ruth Cook, later served as short-term teachers at the Miyagi Girls' School in Sendai. The family is still represented in Japan today through the families of Mrs. Cook's niece and grandniece, the Gilbert Schroers and the Armin Kroehlers.

Mrs. George C. Lockwood (Eleanor F. Illian)
Micronesia 1927-1932, 5 years
Died: March 4, 1967, Honolulu, Hawaii Aged 68

Following language study in Tokyo, Mr. and Mrs. Lockwood served briefly on Kusaie in the Caroline Islands, then devoted their combined abilities to the educational and evangelistic program on Jaluit in the Marshall Islands. Eleanor Lockwood taught in the mission boarding school for boys, and used her musical abilities to enrich the school's life. Since then their commitment has expressed itself through the Kona Larger Parish under the Hawaiian Evangelical Association, the Windward Oahu Community Association in Kaneohe, and through other community channels. A piano teacher for thirty years, she was well known in Kaneohe and Honolulu.

The Rev. Ray Edmund Phillips, Ph.D., D.D.
South Africa 1918-1958, 40 years
Died: March 8, 1967, Morgantown, West Virginia Aged 77

Ray Phillips distinguished himself as a missionary pioneer in Christian social service in Johannesburg, South Africa, during forty creative, productive years, with the unfailing cooperation and support in all undertakings of his wife, the late Dora Larson Phillips. Upon their return from Africa in 1958, Dr. Phillips was unanimously named Moderator of the Congregational Christian Churches (UCC), the first missionary to hold the denomination's highest elective post, and here too he proved an eloquent spokesman for the Church.

An authority on South African racial issues and author of several books on the subject, he made an outstanding contribution to racial understanding and African welfare. His initial project was the establishment of recreational facilities and religious education for thousands of Africans employed at the Johannesburg gold mines and along the gold Reef; the service was later extended to the copper mines in Rhodesia.

DEATHS (cont'd)

He was founder of the Pathfinder Movement (African Boy Scouts); the Bantu Men's Social Center and the Gamma Sigma Clubs (Know Thyself), both aimed at meeting the intellectual and social needs of educated Africans employed in the city; he was organizer-director during World War II of recreational services and YMCA huts in military camps for African soldiers all over the Union; he pioneered in forming the Joint Council of Europeans and non-Europeans for better understanding between the races, and through membership in organizations for European welfare won friends and substantial support for his own projects. A beloved friend and trusted spokesman, he was chosen "mayor" of the Moroka Emergency Camp, a shanty-town of 75,000 non-whites on Johannesburg's outskirts.

Perhaps his greatest contribution to African welfare was the founding and direction of the Jan Hofmeyr School of Social Work, which for seventeen years (1940-1957) trained hand-picked men and women to serve their own people through many types of social welfare work; its doors are closed today, but the institution lives through the services of these trainees.

Mrs. Frederick B. Nicodemus (Ella Neubauer)
Japan 1916-1937, 1939-1942, 1948-1954, 30 years
Died: March 22, 1967, Claremont, California Aged 79

Ella Nicodemus and her husband, the late Frederick B. Nicodemus were in joint educational service in Sendai, Japan, for twenty-one years; he taught at North Japan College, she at Miyagi College, bringing up their two sons at the same time. Widowed in 1937, she was reappointed in 1938 and continued her teaching at Miyagi College until her retirement.

Mr. Herman Harold Kreider
Near East Relief 1921-1923
Near East Mission 1926-1940, 14 years
Near East College Association, Inc., 1940-1965
Died: April 4, 1967, Istanbul, Turkey Aged 68

To his post as assistant treasurer in the mission business office in Istanbul for fourteen years, Herman Kreider brought first-hand knowledge of the country and its people, as well as experience in dealing with funds from his earlier service under the Near East Relief. From 1938-40 he also served as business manager of the Admiral Bristol Hospital in the city on a part-time basis. From 1940 until his retirement in 1965 he was bursar jointly for Robert College and the American College for Girls in suburban Istanbul. His book, First Lessons in Modern Turkish published in 1945 and revised in 1954 under the title Essentials of Modern Turkish, has been widely used.